

THE
Knowledge of Thinges
vnknowne. 1585.

Apperteyning to Astronomy, bytto
necessary Rules, and certayne
Speares contained in
the same.

Compyled by Godfridus super palladianis
de agricultura Anglicatum.



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1585.



42. 6-6-18

CThis is vñknown to many men,
though they be knowne to
some men.



The Booke of knowledge.

Here beginneth the Booke of
Knowledge.

Sunday.



If the Natiuitye of oure
Lord come on a Sunday
winter shall be good, Ver
shalbe windy, sweete and
hoate, Vlntage shall be
good, Oxen wareth, shepe shalbe mul
tiplied, Hony and milke, and all goods
shalbe plenteous. Olde men and wo
men shall dye, peace and accord shalbe
in the land. Also the Sundayes of ech
yeare in the hower of the day, or of
night, to doe all thinges that thou wylt
begin it is profitable. Who that bene
born shalbe strong great and shining,
who that flieth shalbe found.

Monday.

If it come on the Monday, wyrter
shall bee medled. Verre shall
bee windye and good, Sommer all

A.ii. Dye,

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drye or euē the contrarye, if it be ray-
ny & full of tempest, Vintage shal be in
middle assise. In ech Mondaye of the
same yere, in the hower of day, or of
night, to doe all thinges that thou wylt
begin it is good, Dremes pertayneth
to effecte. Who that is borne shall be
strong. Who that flyeth shall soone be
found, thefte done shalbe proued. He
that falleth into his bed, soone shall re-
couer.

¶ Tuesday.

If it come on the Tuesday, winter
shall be good. Ver shalbe wyndie,
Sommer shall be good, Vintage shal
be trauaylous, women shall dye, ships
shall perishe on Seas. In each Tues-
day of the same yere, in the hower of
day or of night, to doe all thinges that
thou wylte begin it is good. Who that
is borne shall be strong and couetous,
Dremes pertayneth to age. Who that
flyeth shall soone be found, thefte than
done

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Done shalbe proued.

¶ Wednesday.

If it come on the Wednesday, wint
er shall be sharpe and harde . Ver
shall be windye and euell , Sommer
shall be good . Vintage shall be good
and traueilous, good wicke thou shalte
fynde, yong men shall dye , honey shall
not be earnde , Berers shal trauayle,
Shipmen shall trauaile in eche yeare.
In eche Wednesday of eche yeare, to
doe all thinges that thou wylte begin
it is good.

¶ Thursday.

If it come on the Thursday, wint
er shall bee good . Verre shall bee
wyndye , Sommer good , Vintage
good and plenty shall bee . Kinges and
Princes parameter shall dye . And
in each Thursdaye of eche yeare , to
doe all thinges that thou wylte be
gyn is good . Who that bere boone

¶.iii.

Hall

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Shall be of fayre speech and worshipful.
Who flyeth shal soone be found, thefste
done by a wench shall be proued. Who
that falleth in his bed rather other lat-
ter ofte was wont to recouer.

¶ Fryday.

If it come on the Fryday winter shal-
be merueilous.

Wet wondy and good, Sommer good
and drye, Vintage plenteous, there
shall be dolour of the ayre, Sheepe,
and Been shall perishe. Otes shall be
deare. In ech fryday of ech yeare, to
doe all thinges that thou wilte begin,
it is good. Who that bene borne shall
be profitable and Lechrous. Who
that flyeth shall soone be found, thefste
done by a Childe shalbe proued.

¶ Saturday.

If it come on the Saturday, Wyn-
ter shall be dryke, Snowe shall bee
great

great, fruite shall be plenteous, Wēt
shall be wyndye, Sommer euel. Win-
tage euill by places, Otes shalbe dere,
men shall ware sickē, and beene shall
dye. In no Saterdaye of that same
yeare, whether it be in the hower of
day or night, to begin euery thing vn-
neath it shall be good, but if the course
of the moone bring it thereto, theste
dope shall be founde, hee that flyeth
shall turne againe to his owne, they
that is sickē shall long wayle, and vn-
neath they shall escape, that they ne
should dye.

¶Here followeth of the byrth of
Children.



A the Sondaye, who
that is borne, hee shall
bee greate and shyning.
Who that is borne on
the Monday, to begin all
A. iiii. thinges

chinges he shalbe good , who that is
borne on the Tuesday , he shall be co-
uetous, and he shall perish wyth yron,
and vneath he shall come to the laste
age, to begin all thinges he shall bee
good . He that is borne on the wed-
nesday, he shall lightly learne wordes.
He that is borne on the Thursdaye,
he shalbe stable and worshipfull , and
to begin all thinges is good .
He that is borne on the Frydaye , hee
shall be of long lyfe and lecherous, and
to begin all thinges it is good . He
that is borne on the Satur-
day, he shal seldom be pro-
fitable, but if the course
of the moone bring
it thereto.



Chere

The Booke of knowldge.

Here beginneth the nature and dis-
position of the dayes of the
moone, with the birth
of Children.

The first day.



In the fyrist daye
of the Moone,
Adam was made
to doe all thinges
it is profytalbe,
a what euer thou
wilt to doe good,
and that thou se-
est in thy sleepe, shall be well and shall
be turned into ioye. If thou seemest
to be ouercommen, neuer the latter,
thou shalte ouercome. A chylde that
is borne shall soone ware, and bee of
long lyfe, and Ritch. He that falleth
sycke shall long wayle, and bee shall
suffer a long sycknesse, it is good to let
a little blood.

A. b.

The

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The seconde day.

For the second day of the moone. Eue
was made, to do an erand it is good
and to doe all thinges it is profitable,
to buy and to sel, and to fye into a ship
to make awaie, to sowe seedes, thefste
done shal soone be found. whatsoeuer
thou shalt see in sleepe, soone effecte
it shal haue, whether it be good or euel,
to let blood it is good. A childe that is
borne soone shall ware, and he shall be
a lecherout or a strumpet.

The iii. day.

For the third day of the Moone, Cayn
was borne, of all thinges that shold
be done, it behoueth thee to abstayne,
but only that thou wilt not that it war
agayne, it is good to drawe vp rootes
in the yard, and in the field, thefste done
shall soone be found, whatsoeuer thou
seest in sleepe it is nought, who that is
borne menlyche shal ware, but he shall
dye

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Dye yong. A sick man that falleth in his bed shal trauayle , and he shall not escape, to let blood it is good.

¶ The iiii. day.

In the fourth day of the moone Abel was borne. Whatsoeuer thou doste is good in echett trauayle. The dreaines that thou seest hath effect, hope in God & counsayle good. A child that is born he shalbee a good creature, and much he shalbe praysed . A man that falleth sicke, eyther soone shall be healed , or soone shal dye, it is good to let blood.

¶ The. v. day.

In the fyfte daye of the Moone, doe nothing of errandene of worke, to make sacramente , it is not good. Who that flyeth , bounde or dead he shal be shewed, the dreame that thou shalte see , shall be well . After that thou hath seene, it shall be. Beware

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ware that thou leese no counsayle.

A chylde that is borne shall dye yong.

He that falleth in his bed soone shall
dye, to let blood it is good.

¶ The vi. day.

¶ the vi. day of the Moone, to send
children to schole it is good, and to
use hunting, the dreames þ thou shalte
see, shall not hap in good, but beware
that thou say naught to any man. Thy
counsayle doe not discouer. A chylde
borne shal be of long lyfe and lyckly. A
lycke man vnneath shall escape, to let
blood it is good.

¶ The vii. day.

¶ the vii. day of the Moone, Abell
was slayne. He that falleth sicke shal
dye, he that is borne shal be of long life
and good to lette blood, and to take
drinke it is good. A dreame that thou
seest, long after shall be. Who that fly-
eth shal soone be found, and theft also.

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To buy swynne, to tame beastes, to clip
heires, and to take all manner of no-
rishing, it is good. Al sick man if he be
medicined shall be healed.

¶ The viii. day.

¶ In the viii. day of the Moone,
whatsoeuer thou wilt doe is good,
all thinges that thou wilt create, to go
in counsayle, to buy Manciples , and
beastes , foldes of sheepe into an other
place, to change it is good, to set foun-
damentes , to sowe seedes, to go in a
way. Al childe that is borne shalbe sick,
but in al dayes he shalbe a purchasour,
and he shall dye yong. Al dieame shall
be certaine , and soone shall bee. If
thou seest sorry thinges, turne then to
the east, he that wareth sick shall lyue,
thefte shalbe found , to let blood it be-
houeth in the middest of the day.

¶ The ix. day.

¶ And

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And in the ninth day of the Moone
A Lameth was borne , to doe all
thinges it is profytable , what thing
thou wilt enter to make , it is good,
and shall profyte. A dreame that thou
seest shall come in the daye following,
or in the seconde day, and thou shalte
see a sygne in the East , and that shall
apere in slepe openly, within xi. dayes
shall come, a child borne in all thinges,
shalbe a purchasour and good, & long
of life. A sick man shall waile much, &
arise. **W**ho shalbe chased shall not bee
found, & who that is oppressed shalbee
comforted , presume thou not to let
blood.

¶ The x. day.

And in the tenth daye of the Moone
A was borne the Patriarke Noe.
What soever thou wite doe, shall per-
tayne to lighte, Dreames be in bayne,
and within iii. dayes shall come wyth
out perrill , a childe that is borne shall
enuyyon

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enurzon many countries, and he shall
dye olde, whatsoeuer be loste shall bee
hyde, who that is bounde shal be un-
bounde. who that flyeth after, shalbee
found: who that falleth in trauayle,
without perrill shalbe deliuered, who
that falleth into his bed, he shall long
abide, to let blood it is good.

¶ The xi. day.

A **P** **D** in the xi. day of the Moone,
A **S**em was borne, it is good to
begin workes, to go out to seeke, to
make wedding. A dreame wþt-
in.iii. dayes shall be fulfylled wþt
out perrils, and such it shall appeare
after that thou seest. A chylde that
is borne shall bee of long lyfe, and re-
ligious, and loueable, he shall haue a
sygne in the forehead, or in the mouth,
or in the eye, and in latter age he shalbe
made better. A wenche shall haue a
sygne

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Sygne that shee shall bee learned wyth
wisdome, to goe into a way, it is good
and to chaunge foldes of sheepe from
place to place, he that is syck, and he be
long sycke, he shalbe healed, ech day to
let blood it is good.

¶ The xii. day.

A ~~þ~~ in the xii. day of the Moone,
A was borne Canaan the sonne of
Cham, nothing thou shalte begin,
for it is a greeuous daye, a dreame
shall be certayne, to ioye to thee after
that thou seest within ix. dayes, it shall
be fulfylled. To wed and to doe ex-
tands it is profitable, that is lost shall
be found. A child that is borne shalbe
of long lyfe, angry, and honest, a sicke
man shallbe greeued and aryse, who
that is taken shalbe lefte, theste soone
shall be found, to let blood at euyn it is
good.

¶ The

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The xiii. day.

AND in the thirteene daye of the Moone, Noe planted Wynes, and in eache Daye Wynes beene made, to plante Wines it is good, after that thou seest, thy dreame shalbe, and boith in foure dayes, it shall come to gladnesse, but take heede to Psalmes, and to Drysons. A chylde borne in aduersitie shalbe let, he shall bee angry, and he shall not be long of lyfe. Who that is bound shall be loosed, that is loste shall be found. Who that waxeth sicke long time shall trauayle, and unneach shalbe saued but dye. To wed a wyfe, it is good. It is good eche daye to let blood.

The xiii. day.

THE xiii. daye of the Moone, is a good daye and a glade. Noe blessed all thinges that shalbe done, what soever thou wilte doe, and shall come to thee to heale. A dreame within sixe Dayes

B.i.

Dayes

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dayes shall be, to make weddung it is
good, and to goe in the waye. Alre of
thy friend, or thine enemye, and it shall
be done to thee. A chylde that is borne,
shall be a traytour, the sicke man shall
be chaunged and ryse, and shalbe hea-
led by medicine, to let blood it is good.

¶ The xv. day.

And in the xv. daye of the Moone,
Tongues were deuided, doe no
wolke, begin no erand, for it is a gree-
uous day. A sicke man shall long tra-
uayle, but hee shall escape. A dreame
that thou seest nothing shall noy, but
soone shall come. A chylde borne shall
dye yong, that is lost shall be founde, to
let blood it is good.

¶ The xvi. day.

And in the xvi. daye of the Moone
Pythagoras was borne, the au-
thour of Philosophers, to buy and t-

se

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Cell it is good, to tame Oren and other Beastes. A dreame is not good after long time it shall come, and it shalbe harmefull to take a wife and to make wedding it is good, foldes of sheepe from place to place to chaunge it is good. A chyld that is borne shalbe of long lyfe, but he shalbe poore, forsworne and accused. A sicke man if he chaunge his place, he shall live, to let blood it is good.

The xvii. day.

At the xvii. daye of the Moone, it is euill to doe an erand, a dreame that thou seest, after long time shalbe, or within xxx. dayes. A Childe that is borne shalbe sely, he that is sick shalbe much greeued and aryse, that is loste, shalbe found, to send childe n to schole, to be wedded, and to make medicine, and to take it, is good, but not to lette blood.

The xviii. day.

B.ii.

And

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AND in the xviii. daye of the Moone, is good for all thinges to be done, namely to begyn houses. And to set children to schoole, dreames are good, and shalbe done wuythin xx. dayes. Who that sicknesse hath, shal soone rise or long be sicke, and then recover, thefste then done shall bee found. A knaue childe then borne shall be overcome and eloquente, provode unpeaceable, & not long lyfe. A maid child than borne, shalbe chaste, laborous, senyaunte, and better in her hynder age, they shall both be marked aboue the knees, not so hardye thou to lette blood this day.

The xix. day.

IN the xix. daye of the Moone, is not full good, ne full euill, dreames shall come wuythin xx. dayes, who that hath sicknesse shall soone ryse, if bee take medicine, thefste than done, shall not

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not be founde: Al knaue chylde then
borne, shalbe true, benyng, sleight,
wyse, euer ware better and better in
great worshippe, and haue a marke in
the brow. Al mayde chylde then borne,
shalbe right sicke: saue not payde of
one man, that day is good to bleede.

The xx. day.

AND in the Twentye Daye of
the Moone, Isaack blessed hys
Sonne, what euer thou wilte do is
good, a dreame that thou seest shall
appeare, but say it to no man, to make
wedding is good, to buy a manciple,
it is good, to builde houses it is good,
to change foldes of sheepe from place
to place, it is good, and to tame beastes
and to sowe seedes. Al chylde that is
borne, shalbe a fyghter and hee shall
haue many acrynges, that is loste
shalbe founde, to chaunge beene it is
good. Al sycke man shall long wayle

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or soone aryse, to let blood on euern it is
good.

The xxii. day.

AND in the xxi. daye of the Moone,
A Saule was borne, fyfth King of the
Jewes, a dreame is true, and to ioye
shal pertaine within iii. dayes. A child
that is borne shall fynde much euill, he
shalbe a theefe, and wittie, he shall be a
traytor, and traueilous, Esau toke the
residue blessing of his father, it is good
to heale swyne, and other beastes, it
behoueth to abstaine from gamyng
thinges, to goe in the way it is good. A
sick man shalbe sick and aryse, thefte
shalbe found, let no blood neyther day
nor night.

The xxii. day.

At the xxii. Daye of the Moone Ios-
Ceph was borne, it is a daye of ho-
lynesse, if thou doest any errand, thou
shalt fynd it greeuous, dreames shalbe
certaine

certayne and shall come to ioy. A chylde
borne in all dayes, shalbe a purchasour,
merry, faire, religious, and leperous. A
sicke man both late is confyrmed, and
healed. Beene to chaunge from place
to place it is good. A sick man shal be
sicke and be healed, to let blood all day
is good.

The xxiii. day.

¶ the xxiii. day of the Moone, Ben-
jamin was borne, Sonne of the
right syde, the laste sonne of the Pa-
triarke Noe. What euer thou wilte do
is good. A dreame that thou seest, shal
turne to ioy, and nothinge shall noye,
and other while it was wonte to fall
within eyghte dayes. To take a
wyfe it is good, to make wed-
dinges, to set foundamentes, to o-
pen newe earth, to tame Beastes, it
is good. A chylde borne, shall be out-
cast, and many lettinges, bee shall
B.iii. make,

make, and in synnes he shall dye.

A sicke man shall be sicke, and arise, it
is good to let blood.

The xxiiii. day.

At the xxiiii. daye of the Moone G^{od}
Iyas was borne, a dreame that thou
seest signifieth thy heale, and nothing
shall noye, a childe borne shall be com-
pendious, and shall doe wonderfull
thinges. A sicke man shall languishe
and be healed, to let blood before the
thirde hower it is good.

The xxv. day.

At the xxv. daye of the Moone, our
Lord sente syngnes into Egypce by
Moyses, and in eche day he passed the
red sea, he that maketh sacramente,
shall dye in a perrillous death, beware
dread to come, the dreame signifieth
harde things, and within x. Dayes it
was wonte to come. Early then bowe
thine heade into the Easte. A chylde
borne

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borne shalbe an euill man , many per-
riles he shall suffer . A lycke man shall
sustaine iniurye, and vneath shall es-
cape, it is good to let blood.

The xxvi. day.

¶ the xxvi. day of the Moone Moys
fles dryed the red Sea . In the daye
Jonathas the sonne of Saule was
borne, & dead is Saule wyth his sons,
thou shalte begin nothing, the dreame
shalbe certayne, and shalte turned in-
to ioye , to men pilgrimes it pertay-
neth to beware of spyes , of thyne en-
nemis . A chylde borne shall be full
loueable, but neyther ritche nor pore . A
lycke man shall trauayle and aryse, if
he haue the Dropseye, he shall dye, to let
blood a little it is needefull.

The xxvii. day.

¶ the xxvii. Daye of the Moone,
Ioure Lorde rayned Manna , to
the

the children of Israel, what euer thou
wilte do is good, be busy, for a dreame
that thou seest was wont to come, ey-
ther to good or euill. A chylde borne
shalbe of long lyfe, and moste loued.
and menelyche straunge, neither riche
nor pore. A sycke man shall rise to life,
he shall be holden in much langoure,
but he shall be healed, foldes of sheepe
frō place to place to change it is good,
to let blood on eu'en is good.

The xxviii. day.

AND in the xxviii. day of the Moone
At the dayes be fighting Tabernacles
bene fixed in Desarte, what euer thou
wilte doe is good: a dreame that thou
seest shall turne into ioy, and shal come
welfullich. A child borne shalbe muche
loued, he shalbe holded in sicknesse, a
sick man that fasteth in infyrmitye,
soone shall be sauied, to let blood in the
euening it accordeth.

CThe

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The xxix. day.

AND in the xxix. Day of the Moone,
A the Jewes went into the lande of
beheast. Herode the King cutte of the
childrens heades, begin nothing, the
Dreame shalbe certaine, and good glad-
nesse and ioy it signifyeth, an errande
begon, it is good to fullfyll, to take a
wyfe it is good, but nylte thou not to
make dowers, ne wypte Testa-
mentes. A childe borne shalbe of long
lyfe, wyse, and holy, and meke, to fish,
and hunt it is good, a sicke man shall
not greeuously be sicke, but scape, it is
good to let blood.

The xxx. day.

AND in the xxx. Day of the Moone,
A Samuell the Prophete, was
borne, whatsoeuer thou wilte doe
is good, a dreame that appeareth to
thee certayne, and within ii. dayes
thou

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thou shalte see, and thou shalte fynde a
red sygne in the East, within ix. dayes.
A chylde borne shalbe of long lyfe and
profytale, and well measured
in eche thing. A syck man shal
nigh come to deth, in no ma-
ner let no blud. These and
many other pertaineth
to men after as the
course of the
moone fo-
loweth.

Chere endeth the nature and dispo-
sition of the dayes of the Moone
wyth the byrth of Chyl-
dren. And here follo-
weth of **Saturne**
and what **Sa-**
turne is.

Saturne,

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Saturne, what is Saturne, he is the
Sfyoste Planet and the wickeddeste,
and he vnbeginneth the Zodyacke
but once in thrytye yeares, than fol-
loweth it forth in the Zodyacke by
xii. sygnes, that Saturne reigneth
in eche sygne ii. yeares & a halfe, in. vi.
sygnes he raigneth xv. yeares. And in
all the xii. sygnes he reigneth euē xxx.
yeares, and right as there are twelue
sygnes in the Zodyacke, so are there
twelue monthes in the yeare, eache
sygne to his month. ~~so~~ herfore beware
before, and make purveyaunce there-
fore, and looke when Saturne reig-
neth in the iii. winter sygnes, that is to
say, Capricorne, Aquarie, and Pisces,
and so long those vii. yeares and halfe
a yeare, shalbe scarstnes and dearth of
corne, fruite, Beastes, and all other
thinges, for in the .iii. yeares signes he
hath might and most power to fulfyll
his malice if he be not letted by neigh-
bourhood of any good planet.

What the Thunder signifieth in
every yeare.



Thunder in January sygnifyeth the same yeare, great wyndes, plentye of corne, and battaile peraduerture also. Thunder in February, sygnifyeth that same yeare many men, namely rich men, shall dye in great sicknesse. Thunder in March signifieth that same yeare great windes, plentye of cornes, and debate amongest people. Thunder in Aprill, signifieth that same yeare to be fruitfull, and merry, and also death of wicched men. Thunder in Maye, sygnifieth that yeare, neede, scarcenesse, and dearth of cornes, and greate hunger. Thunder in June, signifieth that same yeare, that woodes shalbe ouercasten with windes, and great raging shall be of Lyons, and wolves, and so lyke of

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of other harmefull Beastes. Thunder in July, signifyeth that same yeare shalbe good corne, and fruites of Beastes, that is to say, their strength shall perishe. Thunder in August, signifieth the same yeare, sorrowe, wayling of many, and of most hote thinges, and also many shall bee sick. Thunder in September, signifieth that same yere great wond, copye of corne, that is to say plenteous, and occasyon of folke, that is to say, much falling. Thunder in October signifieth the same yeare, great winde and scantnesse of cornes, of fruites, and trees. Thunder in November, signifieth that same yeare, to be fruitefull, and merry, and cheape corne. Thunder in December signifieth that same yeare, cheape corne, and of wheate, peace and accord among the people.

C This

The Booke of knowledge.

Chis Chapter following declareth what are the euill dayes, and forbidd en in the yeare. And also which be the best bleeding dayes in the yeare.

Wit thou well that in euery month be two euill dayes, one in waxing of the Moone, and another in the wanyng. The Kalenders sheweth them, and their howers openly ynough, in the whiche dayes, if anye folke take sickenesse, or beginne anye newe thinge, it is great grace if euer it fare well, or come to good ende. Also there are fyftyne Caniculer dayes, that is to saye, from the xvi. Kalend. of August, to the Nonas of September, in the whiche dayes it is forbidden by Alstronomye to all manner of folkes, that they let them no blood, ne take no drynkes, & also good it is

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it is to abstaine then from women, and they shold great leches knwo and keepe, and teache to other men. for whye all that time regneth a starre, that is calld Caniculacanis in latten, a boond in English, nowe of this fore-
said star Canicula, the foresaide fyfthe
dayes are calld Caniculer Dayes, that
is to say, hore dayes, and byting as a
Bytch, for the kinde of the star Cani-
cula, is boylind and brenning as fyre,
and biting as a bytch whelp, that time
the heate of the sunne, and of the star,
is so dolowcket and violent, that mens
bodyes at midnight, sweates as at
midday, and swelleth lightly, blodeth
and brenneth, and if they then be hurt
then be they more sicke, then at any
other time, and right neerer dead. In
those dayes all venemous Serpentes
creepeth, flyeth, and gendreth, & so they
ouerset hugely the ayre, in seeding of
their kind, so that many men are dead
and blynd therby,

C. i.

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thereby, therre agapie sall be somarter,
namely those dayes, a fyre is good,
nighte and daye, and holesome. And
seeche such meates, and take heed of
great violent meates. .18.
Also from the xviii. Kalend of Octo-
ber, to the xvii. Kalend of Nouember,
ooke thou take no colde, for that the
powers of man, of earth, & of al thinges
else settē. And they maye not open
agayne till the xviii. Kalend. of April,
wherefore such thinges as thou takest
within the powers, that affection shalb
withhold till they open, truly it shalb
leesse harme thee to take cold at Christ-
mas than then. .19.
To knowe how a man shall
keepe himselfe in minneso
and helth. .20.
If thou wilte keepe thee long in helth
then holde this rule, that is to saye,
the anger, wroath, and enuie, & greue
thee

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thee to mirth in measure, traualle sadlye, so that thou s̄weate not to muche in the Sommer, and namely the Caniculer dayes, s̄ye al manner of strong drinkeſ, and hote ſpices, breuining meates, namely to haue them blandy. faſte not to long at moxe. Suppe not to late at nighte, eate not halleſy, nor eate but little at once, and that that thou eateſt, cheſt it well, euerye time that thou eateſt, reſt a little rather after, ſleepe not thou vnder meale, namely but of theſe iiii. months. That is to ſay, Maye, June, July, and Au- gulf. And yet the leſſe that thou ſleepeft then the better it is: to ſleepe well in the waxing of the night, and be eatlye up in the morning, tymelyer the bet- ter. And euerye daye be ware of wi- ſed myſteſ, that uone enter iiii theſe aſting, for thereof commeth great pe- tilences & great heate. And in greate cold and in pestilences eate much gar- lycke

C.ii. lycke

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lyke euerye day. ix. Safforne chyues,
it will dae thee much good. Eate yn-
nough in winter,eate ynough in Wier,
but eate but little in Sommer, looke
thy meate be well seasoned in Haruest
beware of fruities, for they are not
good, if it be giuen thee for medicinē,
of all manner of meates, sodden is the
best,eate not to many hote splices, nor
eate but little at once,for better it were
to eate. vii. times on the day, then once
thy fyll, fleshe is more nourishinge
then fyshe, eate not to muche sowre
meates nor salte, for they will make
thy bones sore: looke thy drinke be
not to newe, ne to olde, sweete pow-
dred meates be moste holesome. Of
al thinges take measure, and no more,
for in measure restes vertue.

And that Sayntes did
holde them to.

CTO

¶ To knowe what perillous dayes,
come in the chaunge of
euerie Moone.

At the chaunge of euerie Moone be ii. dayes in the which, what thing soever is begon, late or neuer, it shall come to good ende, and the dayes be full perillous for many thinges.

In January, when the Moone is iii. or iiiii.

In February. v. or vii.

In March. vi. or vii.

In Aprill. v. or viii.

In May. viii. or ix.

In June. v. or xv.

In July. iii. or xiiii.

In August. viii. or xiiii.

In September. viii. or xiiii.

In October. v. or xii.

C. iii. In

Moyses. ¶ Eliezer
Dant. Dole. yte. Abren
from. G. antre.

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In Novembre. v. or. ix.

In December. iii. or. xiiii.

Astronomers sayeth, that vi. dayes
in the yeare are perilous of death. And
therefore they forbide men to be let blood
on them, or take any drinke. That is
to saye.

The thirde daye of the Moneth of
January.

The fyfte daye of the Moneth of
July.

The seconde daye of the Moneth of
October.

The last daye of the Moneth of Ap-
rill.

The first day of August.

The laste daye going oute of De-
cember.

These vi. dayes wyth greate dilly-
gence oughte to be kepte, but namely
the latter iii. for all the baynes are
then full. For then whether man or
beaste be knyt in thei, wythin vii.
dayes,

Dayes; or certaynly wþin xiii. dayes
þey shall dye; And if they take anye
drinke wþin xv. dayes, they shall
dye. And if they eate anye goose in
þese xiii. dayes, wþin vi. dayes they
shall dye. And if anye chylde be borne,
in þese xiii. latter dayes, they shall dye
a wikked death. (1)

Astronomers, and Astrologers,
sayeth, that in the beginning of Mar-
che the viii. night be the xiii. daye, lette
thee blood of the right arme; And in
the beginning of Aprill, the vi. daye, on
the lefte arme. And in the end of May
iii. or vi. daye, on whiche arme thou
wylte. And thus of all that yeare, thou
shalte sykerly be warish from the fe-
ueres, and from the falling gowte, and
from the fyster gowte, and from losse
of thy sight. (2)

Bial magest in sente Iouii of Ptholomei.

Eche mans body is ruled by a certayne
signe of the Zodiack.

C.iii.

where-

Wherfore as sayeth **P**tholomew in
the place of bone. If thou be sycke in
any limbe, Doe no medicine vnto that
lymbe, when the **M**oone is in the
sygne of that lymbe, for it shall rather
hynder, then fourther. And namely
flee blood letting, at that tyme of those
lymbes. Thus shalte thou knowe
whiche sygnes reyneth in whiche
lymbes.

The **B**ull reyneth in the necke and
in the throate ouer all.

The **G**emuse reyneth in the shoul-
ders, armes, and haunes.

The **C**reues or **L**obster, reyneth in
the breast stomacke, and limbes, arte-
ries, the mylte, heart, lyuer, and gall,
and those iii. be the signes of **V**er.

The **L**yon reyneth in the backe,
syde, bones, sinewes, and gristles.

The **M**ayde reyneth in the wombe
Myddyfe, and **G**uttes. And also
she reygneth, other whyle in the sto-
macke,

macke, vlyuer, gall, and myle, and
other nutrife lymbes, beneath the mid-
drife. *Quodlibet* *Signorum* *humani*

And the Crab in the hearte, lunges,
And arteries, and other smale lymbes,
about the middryfe, and those three
signes haue in sommeryng.

The Ballaunce reyneth in the na-
vill, and in the reynes, and the lower
partes of the wombe.

The Scorpion reyneth in the blad-
der, in the arse, and in other preuy ha-
neys, and in the maryes.

The Sagittaries reyngeth in the
thyse, and buttoches, and these three
are signes of that west. *Quodlibet* *Signorum* *humani*
The Capricorne reyngeth in the
knees.

The Alquarfe reyngeth in the legges
and ancles.

The fyshe reyngeth in the feete,
and those three be the sygnes of myn-
ter.

Sas

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Saturne, Jupiter, Mars, Sol, Venus, Mercur, and Luna in 30th

Saturnus is cause of deth, death, and peaces.

Jupiter is cause of long peace, rest, and vertuous living.

Mars is cause of armes, debate, and battell.

Sol is cause of lyfe, health, and waring.

Venus is cause of longe loue, and bery.

Mercury is cause of much speeche, marchandise, and resupe.

Luna is cause of mystones, greate wates and vyleyn floodes.

Saturne howet is good and strong to doe all thinges that aske th strength.

to do, and to noughte else save to bat-
tayle, for it is wonderous euill, that man or woman, that hath that starre

Saturne to hys plannet, he is melancholous, black, and goeth swifely, he hath

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hath a bōydē heart, wicked and bitter
as wormewodde, he will lightlye be
wroth, he is laughiſt, witty, couetous
and yterous, he eateth hastyly and is
false, and most whalowing falye, and
hath ſhining eyen as a Cat, he hath in
the forhead a marke or a wounde of
fyre, he is poore, and his cloathes are
rent unto a tyme, and thus he hath o-
pen synges, and all his couetousis is by
other mens poſſeſſions, and inþy hys
ownde þis is a ſad and a ſorowful ſtō

Jupiter hower is good in all thin-
ges, namely to peace, loue and ac-
corde. Who that hath thys ſtāre
to hys planet, he is laughiſt, ful-
dye, and goeth a ſolarge paſt, neþer
to laſſe, neþer to ſofte, his ſtāre is
ſeemely, and ſhyninge, as he is hath
a fayre uplāge, alwaye ſemblance,
fayre lyppes, fayre heares, and a ſhi-
ninge broade face, fayre hawes,
hys cloathes are good and ſtronge,
he

he is sweete, peaceable, and softe.

Mars hower is euill, and not full euill, it is better by night then by daye. For it is Malsculynge on the night, and Femynynge on the daye. It is good to doe anye thing, but wyth greate strengthe, by nighte it is good to enter battayle, and also by daye, but not so much good as by nighte. Who that hath this starre to hys Planet, hys making is of good defence, and often tymes his face is red with blood, hys face is small and sotell, and laughinge, and he hath eyen as a Catte. And all the dayes of hys lyfe, he myll accuse many men of euill, hee hath a bounde of a sworde in his face, he is moute Colericke. And thus he hath open signes.

Chell hower is worste of all other howers, no man in this hower maye do his will saue Kynges, and Lordes, and that wyth greate strengthe. Who that

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that in this hower entreth battayle:
hee shall be deade there. who that
hath this starre to his planet. he hath
sharpe eyen, greate speeche, and wic-
ked thoughtes in hys heart, he is wic-
ked and auarous, neyther whyte
nor blacke, but bewixte both, hee
hath a marke in the face or a wounde,
and hath a wound in hys body of fyre,
and he is right wicked and grudging
in hys deedes.

Venus hower is good in all thinges,
and it is better on nyghte than on
daye, euer till myddaye, at midday
it is not good, for the sunne couereth
it. On Sunday their hower is Ve-
nus hower, sue not then to anye
Lord ne potestate, for if thou doe thou
shalte fynde him wrothe. who that
hath this starre to his planet, name-
lye if he be borne by night in Venus
hower, he is whyte and hath a rounde
face, little foreheade, rounde beard,
he

he hath a myddle nose, and myddle
heeres of eyen he is laughing and len-
tigious, and he hath a marke in the
face, his making is fayre and playne,
and oft tymes his nether lip is greater
then the ouer. And who that is borne
under Venus, when she is not in full
power, he hath a sharpe nose and some-
what crooked, fayre heeres, softe eyen
of running water, he is a singer; he
longeth much of games, and loueth
them well, and his tales be sweete.

Mercurious hower from the be-
gynninge to the middle, is good in
all thinges, and from the middle to the
ende it is harde, and if it is not much
better on nighte then on day, and eche
tyme of the nighte and daye hee stan-
deth before the Sunne or behynde,
therefore hee hath his power muche
more by nighte then by daye, from
morne to the syfte hower of the day, he
hath his power, and from thence to
the

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the mynþ, he hath no poþer. who
that hath this starre to hys planet, he
hath a sharpe stature, and a sharpe
long face, long eyen, long nose, great
heeres of hys eyen, and thicke, na-
rrowe forehead, long bearde, thynne
heere, long armes, long fyngers, long
feete, long hatrell of the heade, hee is
meeke and loneable, and he wil doe
ethe thing to certaynespace, hee is
more whyte then blacke, and ofte
tymes ryghte whyte, and hee hath
greate shoulders. And who that is
borne vnder Mercurious, when he is
not in his full poþer.

That is to saye. from the fyfte
hower of the daye, to the mynþ, he is
black and dry, he hath crowded teeth,
and sharpe, he hath a wound in his bo-
dy wyth fyre, he is scorched wyth wan-
des or smitten wyth a sword, and men
sayeth on him an euill name, of euill
tales, and of manslaughter.

The

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The Moones hower is ryght good
and righte euill from the fourth day,
to the xvii. it is good, namelye to all
those that are borne in it, and from the
xvii. daye to the xx. daye, it is some-
what good, but not so good: & from the
xx. day, to the xxvii. day it is euil, name-
ly to all those that are borne in it.
Who that hath this star in his planet
and borne therevnder, when it is in
full power, he hath a playne face, and
pale, sometyme lentigious, and doeth
his willes to men, he hath somewhat
seemely semblaunce, and he is ryche,
he hath meane stature, neyther to
long nor to shorte, he hath strayghte
lyppes, and hollowe eyen. Who that
is borne vnder this starre, when it is
not in full power, he hath a strayghte
face and drye, and malicious, he hath
little teeth, and Albugine, that
is to saye. A whyte
strike in the eare.

C The

The Booke of knowledge.

C The nature and conditions which
is found comprehended in man.

N Aturally a man is hardye as the
Lyon.

Dryue and worthy as the Ore. ii.

Large and liberall as the Cocke. iii.

Auaricious as the Dogge. iii.

Hardy and swifte as the Harte. iv.

Debonayre and true as the Turtle
Doue. vi.

Malicious as the Leopard. vii.

Dryue and tame as the Doue. viii.

Dolorous and guilefull as the for. ix.

Simple and milde as the Lambe. x.

Shrewde as the Alpe. xi.

Light as the Rose. xii.

Softe and pittifull as the Beare. xiii.

C Deare and precyous as the Oly-
phant. xiv.

C Good and holesome as the Uny-
corne. xv.

Wyle and slouthfull as the Alse. xvi.

D. i. Fayre

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Fayne and prouid as the Pacock. xvii.
Glotonous as the Wolfe. xviii.
Enuyous as a Bytch: xix.
Rebell and inobediente as the Nigh-
singale. xx.
Humble as the Pigyon. xxii.
Fell and foolish as the Districh. xxiii.
Profytable as the Pysmyre. xxiii.
Dissolute and Vacabounde, as the
Goate. xxvii.
Spitefull as the Phesaunt. xxv.
Softe and meeke as the Chiken. xxvi.
Moueable and varying, as the
Fylshe. xxvii.
Lecherous as the Boze: xxviii.
Stronge and puissaunte, as the Cas-
mell. xxix.
Traytour as the Mule. xxx.
Aduysed as the Mouse. xxxi.
Reasonable as an Alungell. xxxii.
And therefore he is called the little
worlde, or else he is called all creatures,
for he doth take parte of all.

Here

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Here followeth the discription of
the fower Elementes, and of the
iij. Complexions.

Those thee to wyt that in
ech man & wooman reyg-
neth ech planet and euery
signe of the Zodiack, and
euery prime qualties, and
euery Elemente, and euery complecti-
on, but not in euery lyke, for in some
men reigneth one more, and in some
reigneth another, and therefore men
be of dyuers manners, wherfore good
it is that we see shortly the kinde of
those primes qualties, and so forth on
the others.

COf the fourre Prime qualties
and what they are.

D.ii. **fourre**



Dure Pryme qualityes there bee. That is to saye, moystenesse, hotenesse, dryenesse, be two contraries, and therefore may not nigh together wyth-
out a meane, for the hotenes on the one syde bindeth them together, & coldnesse on the other syde. Also hotenesse and coldenesse are two contraries, and therefore they maye not nighe toges-
ther, wythout a meane, for the moystenesse on the one syde, byndeth them together. And dryenesse on the other, moystnes is cause of euery thick substaunce, and of euery sweete taste. And there agayne drynesse is cause of euery thin substaunce, & of euery sourc stinking taste. And also hotenesse is cause of euery red colour, and large quantitye. There agayne coldenesse is cause of euery whyte coloure and little quantitye.

quantitye.

Combyne. That is to saye knitte these fower **D**ryme qualities, after these **iii.** combinacions, that is to say, knittings, and then they will holde **iii.** Elementes, that is to saye. The **A**lyre moist and hote. The **F**yre hote and drye. The **W**ater colde and moiste. The **A**lyre and the **E**arth, are two contraries, and therefore they maye not nigh together, but as **F**yre byndes them on the one syde betweene them. And the **W**ater on the other syde betweene them. Also **F**yre and **W**ater, are two contraries, and therefore they maye not nigh together, but as the **A**lyre betweene them byndes on the one syde. And the **E**arth betweene byndeth them together, on the other side. The **F**yre is sharp, subtil, and moueable. The **A**lyre is subtil, moueable, and corpulent, and dull.

D.iii.

The

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The Earth is corpulente and thycke.
The water is moueable, corpulente
and dull. The Earthe is corpulente,
dull, and unmoueable, righte as an
eggeshell, wingose a thinskyn. And
that skin wingose the whyte, and in
the middeste of the yolke, is a little
tender hole, righte so the fyre wynn-
gose the Alyre, ten times more, and ten
tymes. Then the Alyre wingose
the water ten tymes more, and ten
tymes tymer then the water, The
water wingose the Earth ten tymes
more, and ten tyme stimer than the
Earth. In the hearte of the Earthe
is the Senter of the worlde. That
is to saye, the middeste poynte. And
in euery Senter is hell. And there
agayne aboute the fyre, are the star-
res, and aboute them is heauen Chri-
stalin, that is to saye, waters of all
blisse, departed in it.ordes of An-
gels, then is Heauen in the higheste
rowmes,

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rowmes, and largest. And there as gayne is Hell in the lowest, narrowest, and straightest.

Right as there be **iiiij. Elementes**, so there bee fower **Complections**, according in all manner qualityes, to these fower Elementes.

The fyrist is **Sanguine**, that is to say blood, gendereth in the lyuers, lymbe, and lyke to the Aye.

The second is **Choler**, gendered in the Gall, and lyke thereto. And it is according to the fyre.

The thyrd is **Melancholye**, gendered in the mylte, and lyke to the dregges of blood, and it accordeth to the Earth.

The fourth is **flumes**, gendered in the Lungen, lyke to galte, and it accordeth to the water. A **Sanguyne** man much may, and much coneyteth, for he is moyst and hote.

A **Chollerycke** man, muche co-
D.iiiij. ueyteth

Aueyteth and little maye, for he is hote
and drye.

A Melancholious man, little may
and little coueyteth, for he is drye and
colde.

A flumaticke man, little coueyteth,
and little may, for he is colde and
moyst.

A Sanguine man is large, louing,
glade of cheare, laughinge, and ruddye
of colour, stedfast, fleshlye, ryghte
hardye, mannerly, gentle, and well
nourished.

A Cholericke man is guilefull,
false and wrathfull, traytoures, and
right hardy, quyn, small, drye, and
black of colour.

A Melancholyous man, is enuyous,
sorry, couetous, harde, and false,
holdining, guilefull, dredfull, slothfull,
and cleare of colour.

A flumaticke man is somery,
sleepy, slowe, sleightfull, and muche
spetting,

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Spetting, dull, and harde of wyt, fat
bysage, and white of coloure.

¶ Of the iiiij. quarters of the yeare,
and of the iiiij. complections,
and what they are.

 ¶ the yeare bee foure
quarters, ruled by these
foure complections, that
is to say. **Ter**, **Sommer**,
Haruest, and **Wynter**.
Ter hath iiiij. moneths. That is to say,
March, Aprill, and Maye. And it is
sanguine complection. **Sommer** hath
also iiiij. moneths. That is to saye,
June, July, and August. And thys
quarter is cholericke complection. **Har-
uest** hath also iiiij. moneths, that is
to say, September, October, Novem-
ber, and this quarter is Melancholius
complection. **Wynter** hath also iiiij.
moneths,

monthes. That is to saye, December, January, and February, & thys quarter is slematicke complection.

Eche day also these fower complections reigneth, that is to say, from three after midnight, vnto ix. reigneth sanguine, and from ix. after midnighte, to three after midday, reigneth chollerick, and from iii. after middaye, to xi. after middaye reigneth Melancholy, and from ix. after midday, to iii. after midnight reigneth fleume.

Also in the fower Quarters of the worlde reigneth these fower complections. That is to saye, Sanguyne in the East. Chollericke in the South. Melancholy in the West. And fleume in the North.

Also the fower complections reyngeth in fower ages of man. That is to say. Choller in Childehode. Sanguine in manhood. Fleume in age. And Melancholius in old childehooode. If from the

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the byrth, to xiiii. yeare full done, man-
hode is from thence to xxx. yeare age.
From thence to l. yeare. And olde from
thence to lxxi. yeare, and so forth to
death.

Also these fower complections reig-
neth in fower partes of mans body.

Choller reygneth in all the soulet lim-
bes, from the breast vpward.

Sanguynre reigneth in all small lim-
bes. Also from the middryfe to the we-
sand.

And **F**lume reygneth in all noury-
shing limbes, also from the reynes to
the middryfe.

And **M**elancholy reygneth in all the
limbes, from the reynes downe-
warde.

Wherfore every mans vnyne is cast
in fower, that is to saye, Corkill, Du-
perfice, Myddest, and grounde, eue-
ry partie of the vnyne to hys parte of
mans bodye. And therfore to fower
thinges

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thinges in euery bryne wee must take
heedz, that is to saye, Substaunce,
quantitye, Choler, and contente, three
Substaunces there are: That is to
say, thicke, thin, and middle.

Thicke Substaunce betokeneth
much moistnes.

Thinne substaunce betokeneth
much drynes.

And myddle substaunce betokeneth
temperaunce.

Also iii. Quantities bee in Bryne.
That is to saye, Much, Little, and
Meane.

Much quantitye betokeneth greate
colde.

And little quantity betokeneth great
heate.

And meane quantitye betokeneth
temperaunce.

Also take heed to the taste whether
it be sweete or not.

Sweete taste betokeneth health.

And

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And other taste betokeneth syckenesse.

Also in Wrynes be xx. coloures, of the which the fyfste ten betokeneth colde, and the other ten betokeneth heate.

The x. coloures that betokeneth cold are these.

The fyfth is blacke, a Darke cole and commeth of lyued going before.

The seconde lyke to leade, and those two betokeneth mortifcation.

The thyrd is whyte as cleare wa-
ter.

The fourthe is lacktike, lyke to
whay.

The fyfth is caropose, lyke to graye
russet, or to Camels heare.

The sixt is yelowe lyke to salow leaues
falling of trees, and those iiii. coloures
betokeneth indigestion.

The seventh is subpale, that is to say
not full pale.

The

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The eyght is pale, lyke to some sodden
fleshe.

The nynth is Subslitryne, that is to
say, fulslitryne.

The tenth is sytryn, lyke to a pony-
cliter, or to right yelow flowers.
And these fower coloures betokeneth
beginning of digestion.

Nowe we haue seene the coloures
which betokeneth colde. So we will
see the other ten whiche betokeneth
heate.

The fyrt is Subrife, that is to say,
not full ruffe.

The seconde is ruffe, lyke to fyne
Golde.

And those two coloures betokeneth
perfecte digestion. So the vryne be
middle of substaunce, myddle of quan-
tity, sweete of taste, and without con-
tentes.

The thyrd is subrife, that is to say ful
reddē.

The

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The fourth is redde, lyke Saffron
durte.

The fyfte is subrugund, that is to say
not full rubugund.

The syxte is rubygunde, lyke a
strong flame of fyre. And these fower
coloures betokeneth passing of diges-
tion.

The seuenth Vnpose, like to whyte
wyne.

The eyght is kinanos, lyke to rotten
blood. And these two betokeneth a-
dustyon.

The ninth is greene, as the coles
stocke.

The tenth is blacke, as a cleare
blacke horne. And thys blacke com-
meth of greene going to foze. And
these two betokeneth aduision and
death.

In Wyne be eyghteene contentes.
That is to saye, Serkell, Ampull,
Graynes, Clowdes, Scume, St-
terer,

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terer, **F**atnes, **H**umer, **B**lood, **G**ra-
uell, **H**eres, **S**chlos, **B**ran, **C**ryne-
dose, **S**perme, **D**ust, **E**skes, **S**edy-
men, or **I**postas.

The **S**erkle, sheweth all the qua-
lities of the head.

Ampull, that is to say creme, sheweth
also the brayne disturbed.

Graynes betoken cf remne, and
glutte.

Clowdes sheweth vyce, of the small
limbes.

Scumine, that is to saye fome, shew-
eth ventosity, and often the Jauns
Dyes.

Alterer that is to say quiter, sheweth
vyce of the reygnes. The bladder, or
of the lyuer.

Fatnesse as oyle droppes, sheweth
wasting and dissolucion of the bodye,
namely of the loynes.

Humer, lyke glet, or like drestes,
of blood, or rotten Gall. it sheweth
vice

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bice of the middrife, or aboue or be-
neath.

Blood she weth bice of the luer, or of
the reynes, or of the bladder.

Grauall she weth the storne.

Heres she weth the dissolution, of the
fatnes of all the body, of the reynes
namely.

Scalogs and branne, she weth
the thirde spyce of feueretyke intun-
table.

Sperme, that is to saye mankynde,
she weth to much lechery.
Dust she weth the gowte, or a woman
conceyued.

Esches the preuye harneys to be gree-
ued.

Zedymen, that is to say, clods in the
grounde of the bryne, or breaking vp
warde

The Cykle is called Ipostas.
That is to saye, the grounde, and it
hath moste sygnyfycation of all

E. i. and

and nameylle of the lower lym-
bes.

Of every mans bodye, bee fower
principall lymbes, that is to saye,
soulet lymbes, small lymbes, and no-
rishing lymbes, and gendring lym-
bes.

Sowlet lymbes, be the braynes, and
all that are there aboute, downe to the
wesand.

Small lymbes be the hearte,
and the lunges, and all that be aboute
them, betwixte the wesand and the
middryfe.

Nourishing lymbes, be the ly-
mer, Mylte, Gall, and guttes, and
all that be about them, betweene the
wesand and the Middryfe, and the
Reygnes.

Gendring lymbes, be the reygnes,
bladder, preuie harneys, & the lymbes
about, fro the reygnes downwarde.

Callo

¶ Also here followeth an A.B.C.
wherby thou mayest knowe of
what Planet every man is.



C.1. J. S.1. B. B.2. D. K.2. G.
L.3. D. M.4. C. D.6. V.2. T.7
F.8. P.1. E.9.

¶ Deparke this by 9. vnto a
hundred. And 1. or 8. be ouer,
then the Sunne is hys Planet, if 2. or 9. be
ouer, then Venus is hys Planet: If 3. be ouer,
then he is of Mercury: If 4. be ouer
then he is of the Moone: If 5. be ouer, then
he is of Saturnus: If 6. be ouer, then hee
is of Juppter: If 7. be ouer, then hee is of
Mars.

¶ Adam. 31. Andren. 12. Aldon. 25. Rullos. 12.
Benaster in his. 92. Betus. 9. Dauid. 9.

¶ Also here followeth another A.B.C.
to knowe by, of what sygne in the Zodis-
ack euery man is, that is to say, vnder which
sygne he is borne, and to whyche sygnes
he is moste lyke. Also here by thou mayest
knowe hys fortune, and the momente in the

C.ii. which

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The B. . . . knowledge.

whiche he shall dye. Also here by thou maye
knowe thy fortune, and infortune of manye
thinges, Townes, Cities, and Castles.

¶ A2, B2, C20, D41, E5, F24, G3, H20,
I10, K13, L42, M12, P22, D21, P21, Q24,
R27, S22, T91, U13, X20, Y20, T7,

If thou wylte knowe by thys A.B.C.
anye man as it is sayde before, take hys
name and hys mothers name. And also if
thou wilte knowe of anye Towne, by thys
A.B.C. as it is sayde before, then take that
Townes name, and the name of the Cyttye
of Jerusalem, for that is the mother of all
Townes, and then account the letters of the
names, by the number of thys A.B.C. and
when thou haste all done, departe it by 28.
and if 1. or 2. be ouer, then that that thou see-
kest longeth to the Weather: and if 3. or 4.
or 5. be ouer, then that that thou seekest lon-
geth to the Bull, and if 6. or 7. be ouer, then
longeth it to the Iemuse, and if 8. or 9. be
ouer, then longeth it to the Crabe, and if 10.
11. or 12. then longeth it to the Lyon, and if
13. or 14. then longeth it to the Virgine, and
if 15. or 16. be ouer, then longeth it to the Bas-
tance, and if 17. 18. or 19. then longeth it to
the Scorpyn, and if 20. or 21. then longeth it
to the Sagitarie, and if 22. or 23. then lon-
geth

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geth it to the Caprycorne, and if 24.02 25.
then longeth it to the Aquary, and if 26.27.03
28. then longeth it to the Fyfhe.

¶Another Alphabet.

D^Eparts anye thing in 7. by the proper
name of these letters: A. will tell,
whiche of the 7. it is, by the ouer number de-
uided by 9.

A.3.

B.3.

C.8.

B.4.

B.5.

B.13.

C.2.

L.6.

L.2.

D.3.

B.25.

B.23.

E.2.

B.25.

B.98.

F.4.

D.12.

B.56.

G.2.

B.13.

Z.34.

H.5.

B.15.

! C.10

E.iii.

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To knowe the weather that shall
bee all the yeare, after the chaunge
of euerye Moone, by the
Pryme Dayes.

Sundaye Pryme, drye
weather.

Munday Pryme, moist
weather.

Tuesday Pryme, colde
and boynde.

Wednesday Pryme, meruaylous.

Thursday Pryme, fayre and clere.

Fryday Pryme, fayre and fowle.

Suturday Pryme, rayne.

Call Rule to knowe vpon what
Letter, what hower, and
what minute, as fol-
loweth.

Pryme

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¶ By me upon hore mynutes.

A	29.	29.	29.
B	4.	5.	10.
C	13.	13.	13.
D	20.	18.	18.
E	18.	12.	12.
F	21.	4.	10.
G	13.	10.	10.

Furthermore thus reigneth these
feuen planets. First reigneth
Saturne, then Jupiter, then
Mars, then Soll, then Venus, then
Mercurye, and then Luna, Saturfe

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is Lord on Saturday, Jupiter is lord on Thursday, Mars is Lord of Tuesday, Soll on Sunday, Venus on Friday, and Mercury of Wednesday, and Luna on Monday. Saturne, Jupiter, Mars, Soll, & Mercury, is masculine. That is to say Mankinde, Venus, and Luna, are feminine, that is to say womankind. Saturne, Mars, and Luna, are euill Planets, Jupiter, soll, and Venus, be good Planettes, and Mercury is chaungeable.

On Saturdaye the fyfte hower after midnicht reygneth Saturne, the seconde hower Jupiter, the thrid hower Mars, the iiii. hower Soll, the v. hower Venus, the siste hower Mercury, the viii. hower Luna. And then againe Saturne the viii. hower, and Jupiter the vi. hower, Mars the v. hower, Soll the vi. hower, Venus the xii. hower, Mercury

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rye the xiii. hower, and Luna the xiiii. hower. Then agayne the thyrde of day tyme. Saturne the xv. hower, Juppter the xvi. hower, Mars the xvii. hower, sond the xviii. hower, Venus the xix. hower, Mercury the xx. hower, and Luna thexxi. hower. And then agayne the iiiii. tyme, saturne the xxi. hower, Juppter the xxii. hower, Mars the xxiii. hower. And then beginneth sond, in this hower after midnicht on the Sunday, Venus the second hower, Mercury the thirde hower, Luna the iiii. hower, saturne the fyfte hower. And so forth hower by hower, and plauet by Planet, in order as they stande. Eche Planet to hys owne daye, reygneth evermore certaynely, the fyfte hower, the viii. hower, the xv. hower, and the xxi. hower. And so fourth evermore one after another. And nexte after that reygneth the Planet that

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that is nerke in order, as thus, ~~Saturne~~
turne, Iupyter, Mars, Sol, Veneris,
Mercurius, and Luna.

¶ Of the moste best and profitableste
dayes that be in the yeare, to let
blood.



A þ beginning of March
that is to saye, the vi. and
the tenth daye thou shalte
drawe out blood of the
right arme.

In the beginnunge of Aprill, of the
lefte arme, and that in the xi. daye, for
the sight. In the ende of Maye, of
which arme thou wylte, and that a-
gayne the feuer, and if thou so doest,
neyther thou shalte lose thy sighte, nor
thou shalte haue no feuers, how long
thou lyuest.

¶ Quot

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¶ Quot retinente vita et non mortis Imago
Si semper faciunt viuens morietur et infra.

¶ **Condhap.** **¶ Pishap.** **¶ Pissap.**

Best.

1.	13.
2.	14.
3.	16.
4.	17.
6.	18.
11.	8.
	20.

Condhap.

Pishap.

Pissap.

Wise.

5.	19.
7.	21.
9.	22.
12.	25.
	15.

Condhap.

Pishap.

Pissap.

¶ Collige per numeroes aliquid cupis esse phan-
dre Iunge simillatum feriaque Diem.

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A.iii.

B.vi.

C.xii

D.xx.

E.xxvi.

F.xxv.

G.iii.

B.xv.

C.xxi.

D.xv.

E.xx.

F.xvii.

G.xvi.

H.iii.

I.xix.

J.xviii.

U.iii.

V.vi.

W.vi.

Z.iii.

Sunday.
Munday.
Thuesday.
Wednesday.
Thursday.
Fryday.
Saturday.

sun.
mon.
tue.
wed.
thu.
fri.
sat.

¶ Thus endeth the Speare of

Platon.

noho

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Ho so euer in the vii. daye of
Marche letterh him blood in
the righte arme, in the leuenth
daye of Aprill in the left arme,
he shall not lose the sight of his eyen.
And in the fower or fyfte last daye of
Maye, in both armes be letten blood,
he shal haue no feuers.

Whosoever in the fyfte day of each
moneth falleth into anye infyrmitye,
the thyrd day ensuing is to dred, which
if he passe, he shall escape tyll thirtye
dayes.

Who so falleth in the seconde day, is to
dread which if he passe, though he long
be sick, he shalbe deliuered.

He that falleth in the thirde daye, at
nexte shalbe deliuered.

He that falleth sycke in the iiiii. daye,
he shall bee grecuouslye to the xxvii.
daye, whiche if hee passe, he shall
escape.

Hec

He that falleth the fyft daye, though he suffer greeuously, he shall escape.

He that falleth in the sixte day, though he see me to be healde, neuer the latter in the fyfte daye of the other moone, he shall be deade.

He that falleth in the vii. daye, wythout griefe he shall be delyuered.

He that falleth the viii. daye, if he be not whole at the viii. daye, he shall be deade.

He that falleth in the ninth daye, though it be wyth great griefe, he shal escape.

He that falleth in the x. day, wythout doubt he shall be deade.

He that falleth in the xi. daye, he shall be delyuered the next day.

He that falleth in the xii. daye, but if he be delyuered wythin two dayes, within xv. he shall be deade.

He that falleth in the xiii. daye, tyll the xviii. dayes he shall be sycke, which if

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if he passe, he shall escape.

He that falleth in the fourteene. daye
he shall dwelle till the xv. and so he shall
escape.

He that wareth sycke the xv. daye,
but if he recouer wythin xviii. dayes,
he shall be dead.

He that falleth in the xvi. daye, though
he be greeued till xxiii. dayes, till the
xxviii. dayes he shall escape.

He that falleth in the xvii. day, he shall
dye the x. day.

He that falleth sick in the xviii. daye,
soone shall bee healed.

He that falleth in the xix. daye, also
shall escape.

He that falleth syck in the xx. daye, in
the v. daye he shall escape, but never-
thelesse, in the moneth following he
shalbe dead.

He that wareth sycke in the xxi.
day, but he runne into perrill of death
wythin x. dayes of that other moneth,
he

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he shall be delyuerged

He that waxeth sicke in the xiii. daye,
but he runne into perill of death with-
in ten dayes of that other moneth, he
shall be delyuerged.

He that falleth in the xiii. daye,
thoughe it be wyth greeuousnesse of
payne, in the other moneth, he shall bee
delyuerged.

He that falleth in the xxiiii. daye, in
the xxvii. daye he shall bee delyuerged,
but neuerthelesse in the moneth follo-
wing he shall be dead.

He that falleth lycke in the xxv. day,
thoughe he suffer a little, neuerthelesse
he shall escape.

Hee that falleth in the xxvi. daye,
thoughe he suffer to the outpassing,
neuerthelesse in that other moneth, he
shall be delyuerged.

Hee that falleth in the xxvii. daye, it
manassteth Death.

He that falleth in the xxviii. daye,
it

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it manasseth death,

He that falleth the xxx. daye, little
and little in that other month, he shall
be deliuered.

He that falleth sicke in the xxx. daye,
it is doubfe whether hee passe anye of
these.

Also he that wareth sicke in the xxxi.
whether hee shall escape, it is bn-
knowone.

Here followeth the nature of the
xxii. Signes.



Aries is hote and drye,
nature of the fire, and
gouerneth the heade &
face of man, & is good
for bleeding, when the

Moone is in it, saue in
the party that it gouerneth and ruleth
Taurus is euill for bleeding.

Taurus is drye and colde, nature
of earth and gouerneth the necke and

f.j.

the

The Booke of knowledge.
the knot vnder the throate, and is euill
for bleeding.

Gemini is euill for bleeding.
Gemini is hote and moyst, nature of
the ayre, and gouerneth the shoulders,
the armes, the handes, and is euill for
bleeding.

Cancer is indifferent for bleeding.
Cancer is colde and moyst, nature of
water, and gouerneth the breast, the
stomacke and the milte, and is indiffe-
rent, neyther to good nor to badde for
letting of blood.

Leo is euill for bleeding.
Leo is hote and drye, nature of fyre,
and gouerneth the back and the sides,
and is euill for blood letting.

Virgo is indifferent for bleeding.
Virgo is colde and drye, and nature
of the earth, and gouerneth the wimbe,
and the inwarde parties, and is ney-
ther good, nor euil for bleeding, but be-
tweene both.

Libra

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CLibra is right good for bleeding.

Libra is hote and moyste, nature of the ayre, and gouerneth the nanill, the reynes, and the lowe partes of the wombe, and is very good for bleeding.

CScorpio is indifferent for bleeding.

Scorpio is colde and meyst, nature of the water, and gouerneth the mem bers of man, and is neyther good nor bad for bleeding, but indifferent, betweene both.

CSagittarius is good for bleeding. Sagittarius is hote and drye, nature of fire, and gouerneth the thighes and is good for bleeding.

CCapricornus is euill for bleeding.

Capricornus is colde and dry, nature of earth, and gouerneth the knees, and is euill for bleeding.

CAquarius is indifferent for bleeding.

Aquarius is hote and moyste, nature of ayre, and gouerneth the legges and is neyther good nor euill for bleeding.

F.ii. **Pisces**

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Pisces is indifferent for bleeding.
Pisces is colde & moyst nature of wa-
ter and gouerneth the feete, and is
neyther good nor euill for bleeding, but
indifferent.

No man ought not to make incisi-
on nor touch wyth yron the members
gouerned of any signe, the day that the
Moone is in it, for feare of the greate
effusyon of blood that myghte happen:
Nor in like wyse when the sunne is in it
for the great daungers and perrill that
myght follow thereof.

Here followeth the Anathomre of
the bones in mans body, and the
number of them, which is in
all ii. C. and xlviij.

At the top of the head is a bon-
e that couereth the brayne, the
which Ptholomeus calleth y
Capitall bone. In the scull be two bo-
nes, which bene called parietalls, that
holde the

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holdeth the brayne close and stedfast. And more lower in the brayne, is a bone called the crowne of the heade, and on the one syde and on the other, bene two holes wþthin the whiche is the pallays or roose bone. In the part behynde the head bene iii. lyke bones, to the which the chayne of the necke holdeth. In the nose ben ii. bones. The bones of the chafteþ aboue be xi. and of the neþther iaw ben ii. aboue the apþosite of the brayne, there is one behynde named collaterall. The bones of the teeth be xxx. eyght, before iii. aboue, & iii. vnderneth, sharpe edged for to cut the morsels, and there is iii. sharpe ii. aboue, and ii. vnderneth, and ben called conines, for they be lyke conines teeth. After that bene xvi. that be as they were homers or grindinge teeth, for they chewe and grynde the meate the whiche is eaten and there is iii. aboue on euery syde, & iii. vnder-

f. iii. neath

veath. And then the iii. teeth of sappys
euce on euery syde of the chaftes, one
aboue and one vnderneath. In the
chin from the head downewardes bene
xxx. bones called knottes or toyntes.
In the breast before bene vii. bones,
and on euerye syde xii. cybbes. By
the necke betweene the head and the
Shoulders, bene ii. bones named the
sheres, and ben the ii. shoulder blades.
From the Shoulder to the Elbowe, in
ech arme is a bone called the Adiutor,
from the Elbowe to the hande bone, e-
uery arme ben ii. bones, that ben called
Cannes, in ech hande bene viii. bones,
aboue the palme bene iii. bones which
ben called the Combe of the hande.
The bones in the fingers in ech hande
xvi. in euery finger three. At the ende of
the ridge ben the huckle bones, wheres-
to ben fastened the two bones of the
thighes, in ech knee is a bone called
the knee plate.

From

The Booke of knowldegt.

From the knee to the foote in ech leg,
ben ii. bones called canes or marybones.
In each foote is a bone called the
ancle or pin of the foote, behynde the
ancle is the heele bone in ech foote, the
which is the lowest parte of a man.
And aboue each foote is a bone called
the halowe bone. In the plant of ech
foote bene fower bones. Then ben the
combes of the feete in ech of the which
ben syue bones, the bones in the toes
in each foote bene the number of xiii.
Two bones ben before the belly, for
to holde it stedfast with the two bran-
ches. Two bones ben in the head be-
hind the eares, cald oculares, we reken
not the tender bones of the ende of the
shoulders, nor of the sydes, nor dyuers
little gristles and speldres of bones, for
they be comprehended in the number
aforesayde.

¶ Here

Here followeth the ffubothomy,
wyth the names of the baynes, and
wherethey rest, & how they ought
to be letten blood.



Ere I do you to wit, that
the bayne in the middest
of the foreheade woulde be
letten blood for the ach, &
payne of the heade, and
for feuers (Lytargy) and for the me-
grime in the head.

About the two eares behinde is two
baynes the which be let blood to geue
cleare vnderstanding, and vertue of
sight hering, & for thick breath, and for
doubt of Myselrye or Leprye. In the
temple bene two baynes, caled the Ar-
tiers for that they beat, whiche ben let-
ten blood, for to diminish and take a-
way the greate replection and aboun-
daunce of blood that is in the brayne,
that might noy the head and the eyen,
and

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and it is good agaynst the gowte, the
megrime, and dyuers other accidents
that may come to the head.

Under the tonge bene ii. baynes, that
ben letten blood for a sicknes caled the
Sequamy, and against the swelling &
apostumes of the throate, and agaynst
the Equinancye, by the which a man
might dye sodaynly for default of such
bleeding.

In the neck ben ii. baynes caled origi-
nals, for that they haue the course and
abundance of all the blood that go-
uerneth the body of man, and princ-
pally the head, but they ought not to be
letten blood wythout the counsayle of
the Phisition, and thyg bleeding auas-
leth much to the sycknesse of Leprye,
when it cometh principally of hys blood.
The bayne of the hearte, taken in the
arme profyteth to take away humors,
or euill blood that might hurte the chā-
ber of the heart, or the aperteinance,

is

The Booke of knowledge.

is good for them that spitteth blood, & that ben shorte winded, by the which a man may dye sodaynely for defaulte of such bleeding.

The bayne of the liuer taken in the arme swageth the greate heate of the body of man, and holdeth the body in health, and this bleeding is profitable, also agaynst the yellow ares, and Apostume of the liuer, and agaynst the palsey, whereof a man may dye for default of such bleeding.

Betweene the maister finger and the leth finger to let blood, holpen the dolours that commeth in the stomack, and sydes, as botches, and apostumes, and divers other accedents that may come to these places, by great abundance of blood and humoures.

In the sydes betweene the wombbe and the v;aunch, bene two baynes of the which that of the right syde is letten blood for the dropsy, and that of the leste

The Booke of knowledge.

lefte syde for every sicknes that cometh about the milke, and they should bleede after the persons be fat or leane, take good heed at foure fyngers nigh the incision, and they ought not to make such bleeding, wythout the counsaile of the Phisition.

In euery foote bene three baynes, of the which three, one is vnder the ankle of the foote named sophan, the whiche is letten blood for to swage & put oure dyuers humours, as botches and apostumes that cometh about the groines and it profiteth much to women for to cause their menstruosity to descend, & delaye the Enterodes that commeth in the secret places and other lyke.

Betwene the wretes of the foote, and the great toe is a bayne the which is letten blood for dyuers sickenes, & inconueniences, as the pestilence that taketh a person sodaynely, by the great superabundance of humours, & thybs ble-

The Booke of knowledge.

bleding must be made wythin a naturall daye, that is to say, wythin xxiij. houers after that the sycknesse is taken of the pacient, and before that the feuer come on him, and this bleeding oughte to be done after the corporlence of the pacient.

In the angles of the eyen, bene two baynes, the which bene letten blood, for the rednes of the eyen, or watry or that runneth continually, and for dyuers other sicknesses that may happen and come by ouer greate abundaunce of humoures and blood.

In the bayne of the ende of the nose, is made a bleeding, the which is good for a red pympled face, as bene redde drops, pustuls, small scabs, and other infections of the heart, that may come therein by to great replection, and abundance of bloud and humoures, & it auayleth much agaynst pympeled noses, and other like sicknesses.

In

The Booke of knowledge.

In the mouth in the gummes ben iii. baynes, that is to say, two aboue and two beneth, the which ben leten blood for chaufing and canker in the mouth and for toothack.

Betweone the lip and the chin is a bayne that is letten blood to geue amendent unto them that haue an evill breath.

In ech armie bene iii. baynes, of the which the bayne of the head is the highest, the second next is from the hearte, the thyrd is of the liuer, and the fourth is from the mylte, otherwise called the low liuer bayne.

The bayne of the head taken in the armie, ought to bleed for to take awaie the greate repletion and abundance of blood that may annoy the head, the eyen and the brayne, and auayleth greatly for chaungeable heates, and swelling faces and red, and for divers other sycknesses that maye fall and come

The Booke of knowledge:

come by great abundaunce of blood.

The bayne of the mylte, otherwyse called the lowe bayne, should bleed agaynst feuer tertians and quartaynes, and in it ought to be made a wide and a lesse deepe wound then in any other bayne, for feare of winde, that it maye gather, and for a more incouuenience, for feare of a sinowe that is vnder it, that is called the Lesard.

In eche hande bene thre baynes, whereof that aboue the thombe ought to bleede, to take away the great hete of the visage, and for much thick blood and humors that ben in the head, and thys bayne delayeth more then that of the arme.

Betwene the little fynger, and the leche fynger, is letting of blood that greatly auayleth agaynst all feuer tertians, and quartaynes, and agaynst fumes and diuers other lettinges that commeth to the payg and the milte.

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In the thigh is a bayne, of the whiche
bleeding auayleth agaynst doloure of
the genitoures, and for to put out of
mans body humoures that bene in the
graynes.

The bayne that is vnder the ancle
of the foote without is named **Sciote**,
of the which bleeding is much worth
agaynst the paynes of the flancks, and
for to make auoyde and issue diuers
humoures whiche would gather in the
sayde place, and it auayleth greatly to
women to restrayn their menstruosity
when they haue to great abundance.

¶ Thus endeth the Flubothomyc.

BE it to vnderstande, that there
be in the yeare fower Quarters,
the which be named thus, **Were**,
Hyems, **Estas**, and **Autumnus**. These
ben the fower seasons in the yeare, as
Dryme cyme is the spring of the yeare,
as **Februarie**, **March**, and **Aprrill**. In
these

these threemonths euery greene thing
growing, begynneth to budde and
doore Isle.

Then commeth sommer, as Maye,
June, and July, and these threemonthes
euery herbe, grayne, and tree,
is in his kinde, & in hys most strength,
and beauty, and then the sunne is at
the highest.

Then commeth Autumne, as Au-
gust, September and October, that al
these fruities warden rype, and bene ga-
thered and houised.

Then commeth nouember, Decem-
ber and Januarie, and these threemonthes
be in the winter, that time the
sunne is at the lowest, and is at the
tyme of little profite, as we Astrono-
mers lape, that the age of man is lxxii.
yere, and that we lyken but one whole
yere, for euermore we take syre yeare
for every moneth, as January, or Fe-
bruariye, and so forth. For as the yeare
chaungeth

The Booke of knowledge."

chaungeþ by the xi. monþes into xi.
diuers manners.

So doeth man chaunge hymself xi.
tymes in his lyfe by xi. ages, and euery
vi. times vi. maketh xxxvi. And than
man is at the best, and also at the high-
est, and xi. times vi. maketh lxxii. and
that is the age of man.

Thus must you counte and recken for
euery monþ vi. yeare, or else it may be
vnderstand by the fourre quarters, and
seasons of the yeare, so man is deuided
into fourre parts, as to youth, strength,
wysedome, and age. He so to bee
xviii. yeare yong, xviii. yeare
strong, xviii. yeare in
wisedome, and the
fourth xviii. yere
to goe to the
ful age of
lxxii.

G. i.

C. Pere

Here followeth to shew howe a
man chaungeth xii. times, euen
as the xii. monthe doeth.

HE must take the first vi. yeare
for January, the which is of
no vertue nor strenght, in that
season nothing on the earth groweth.
So man after that hee is borne, till he
be vi. yeare of age, is wyth little or no
witte, strength, or cunning, and maye
doe little or nothing that commeth to
any profite.

Then commeth February, and then
the dayes longeth, and the sunne is
more hotter, then the fyeldes begin to
ware greene. So the other vi. yere till
he come to xii. the childe beginneth to
grow bigger, and is apt to learne such
thinges as is taught him.

Then commeth the monthe of March,
in which the labourour soweth the
earth and planteth trees, and edyfieith
houses,

The Booke of knowledge.

houses, the chylde in these vi. yeares
waxeth big to learne Doctrine, and
science, and to be fayre and pleasaunte
and louing, for then he is xviii. yeares
of age.

Then commeth Appill, that the earth
and the trees is coueted wyth greene
flowers. And in euery party goodes
increaseth abundauntly. Then com-
meth the younge man to gather the
sweete flowers of hardinesse, but then
beware that the colde wyndes, and
stormes of vices beate not downe the
flowers of good maners, that shoulde
bring man to honoure, for then is he
xxviii. yeare of age.

Then commeth Maye, that is both
fayre and pleasaunte, for then Byrdes
sing in woodes and forestes, nyght
and daye, the sunne shyneth hote, as
then man is most lusty, mighty, and of
deliuere strength, and seeketh playes,
spottes, and manly pastimes, for then

The Booke of knowledge,
is he full xxx. yeares of age.

Then commeth June, and then is the sunne at the highest in his meridional, he may ascēd no higher in his stacion. Hys gleamering golden Beames ry-
peth the Corne, and then man is xxxvi. yeare, he maye ascende no more, for then nature hath giuen them courage and strength at the full, and ry-
peth the seedes of perfecte vnderstan-
ding.

Then commeth July, that our fruites be set on sunning, and our corne a har-
dening, but then the sunne beginneth a little to descende downwarde. So then man goeth from youth toward age, and beginneth for to acquainte him wyth sadnesse, for then he is come to xlvi. yeare.

After that then commeth August, then we gather in our corne, and also the fruites of the earth, and then man doeth hys diligencē to gather for to finde

The Booke of knowledge.

fynde hym selfe , to mayntayne hys
wyfe , chyldren and hys housholde,
when age commeth on him, and then
after that vi. yeare , he is xlviii. yeare
of age.

Then commeth September , that
wynes be made, and the fruites of the
trees be gathered : And then there
wythall he doeth freshly begin to gar-
nishe hys house , and make prouision
of needefull things, for to lyue wyth
in wynter , whych draweth verye
neare , and then man is in his mosse
stedfaste and couetous estate, prospe-
rous in wisedome , purposing to ga-
ther and keepe as much as shoulde bee
sufficient for him in hys age, when he
maye gather no more, and then is hee
liii. yeare of age.

And then commeth October , that
all is into the aforesayde house ga-
thered, both corne, and also other ma-

G.ij. nec

tier of fruites, and also the labozeres
plowe and sow new seedes on the erth
for the yeare to come. And then he that
nought soweth, nought gathereth, and
then in these vi. yeare a man shall take
himselfe vnto God, for to do penance a
good workes, and then the benefites
the yere after his death, he may gather
and haue spirituall profyte, and then
man is fully the tearmie of lx. yeares.

Then commeth Nouember, that
the dayes be very short, and the sunne
in manner giueth but little heate, and
the trees losen their leaues. The fields
that were greene, looketh hoare, and
gray. Then al manner of heathes bene
hyd in the ground, and then appeareth
no flowers, and then wynter is come,
that the man hath vnderstanding of
age, and hath lost hys kindly hete and
strength, hys teeth begin to rotte and
to fayle hym. And then hath he little
hope of long lyfe, but desyreteth to come
to the

The Booke of knowledgē.

to the lyfe euerlasting, and these vi. yeares maketh him lxvi. yeare of age. Then last commeth December, full of colde, wylth frosts, and snows, wylth great wyndes, and stormy weathers, that a man may not labouer, nor nought doe. The sunne is then at the lowest, that it maye descende. Then the trees and the earth be hid in snowe, then it is good to hold them ne the fyre, and to spende the goodes that they gat in sommer. For then man beginneth to waxe crooked and feeble, coughing & spitting and loathsome, and then he loseth hys perfecte vnderstanding, and his heyses desyre hys death. And these vi. yeare maketh him full lxxii. yeares, and if he lyue any longer, it is by his good guiding and dieting in hys youth howbeit, it is possible that a man may liue till he be a C. yeare of age, but ther be but fewe that liueth so long, tyll they come to a hundred yere of age.

¶ Here

Hereafter followeth the Rutter of
the distaunces from one porche
or countrey to another, and
fyrt of the compasse of
England.

He Compasse of Eng-
lande rounde aboute, is
iii. M. iii. C. & ix. myles.
Venis doeth stande from
flaunders East and by
South viii. C. myles.
And nexte course by the sea, from
flaunders to Jaffe, (is thys.) from
Sluse to Calays is lxx. miles.
from Calays to Buchefel lxx. myles.
frō Bucheffe to Lezard ii. C. ix. miles.
from Lezard to Capfenester, sixe
hundred l. miles.
from Capfenester to Lisbonne, is two
hundred and lxx. miles.
from Lisbonne to Cap S. Vincente
to the

The Booke of knowledge.

to the stractes two C. xl. miles.
from the stractes the Iebalter , unto
the Ile of Sardine xi.C. miles.
from Malfitana in Sardine , to I-
nalta, is iiiii.C. and ix. myles.
from Inalta by the course of Saro-
gora and Sicill , to sayle to Jasse in
Surrye, is a M. viii.C. miles.
from Jasse to Basse in Syrye, to the
Castle Roge, is ii.C.xx. miles.
from Castle Roge to Rodes, a hun-
dred. miles.
from Rodes to Candy ii.C.l. myles.
from Candy to Modon, three hun-
dred myles.
from Modon to Corse , three hun-
dred myles.
from Corso to Venis, is eyght hun-
dred myles.

THE length of the costes of Surry,
of the Sea costes, is from the gulfe
of Ermony , to the gulfe Dalarke,
next

nexte the South and bee west, from Lazarya to Ryse, is three score and fyue miles.

That is to understande, from Lazary in Ermony to Soldin, that cometh from the ryuer comining from Anthy, oche lxx. miles.

And from Soldin, to the Porte of Lycha, nexte unto the South fyftye miles.

from Lycha to the Porte of Tortosa South l. myles.

from Tortosa unto the Porte Trypoll south l. myles.

From Bernet to Acres south, and bee west lxx. myles.

From Acres to Porte Jaf, south, and be west lxx. miles.

From Porte Jaf, to Porte Delezara, south, south west a C. lxx. myles.

from Damiat Lariza in Surye, to Damiat in Egipt C. lxxx. miles.

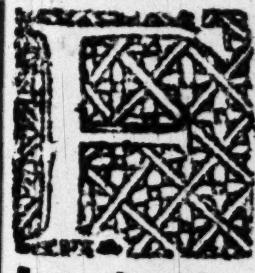
From

The Booke of knowledge.

from Damyat to Babylon Alchare,
and xxx. miles.
from Damyat to Alexандrie, a hun-
dred p. miles.

The length of Mare Maior is from
the Gulfe S. George in the middest
of the gulfe that is betwixt Trapasant
Sanastopoly to the porre of Messe-
brie west, from S. George a thousand
lx. miles.

The b̄edth of the west ende, is from
the bras S. George of Constantinople,
vpon the rauer of Danabes nexte the
North, from S. George Brase, fyue
hundred lx. myles.

 Rom Perot to Caffa, in Tar-
tary, Northeast vi. C. myles.
from Caffa to the stractes,
of the Tane, Northeast, a
hundred miles.
The Gulfe of Tane is aboute sixe hun-
dred myles.
The

The Booke of knowledge.

The Capt of Caffa is aboute sixe hundred	
dried	myles.
From the Head of Tane to Sanastopol	
poly, foure C.	myles.
From Sanostopol, to Trapasonde	
by west ii. C.l.	myles.
From Trapasonde to Synopya, nexte	
to the south iii. C. xxx.	myles.
From Synopya to Pero, nexte the	
west, south west ii. C. xxx.	myles.
From Pero to Messelmer, nexte the	
Norwest ii. C. xxx.	myles.
From Messelmer to Mancro, from	
Northeast, a C. ix.	myles.
From Mancro Castro, to Danobia,	
Northeast a C. xxx.	myles.
From Danobia to the stractes of Caffa	
nexte the East. ii. C.	myles.

**C The compasse of the
Ilandes.**

THE Ile of Sypre, is aboute fyue

hundred

myles.

The

The Booke of knowledge.

hun The Iles of Roobeg, is boute an C. myles. xxx.

asto The Isle of Lange is aboute foure- myles. yles score

nde The Isle of Recrypont, is about thre myles. yles hundred

ert The Isle of Cecilya, is aboute seuen myles. iles hundred

th The Isle of Sardyne, is about seuen myles. iles hundred

th The Isle of Mayorke, is aboute two myles. iles hundred

th The Isle of great Brytayne, is aboute two thousand myles.

The Isle of Irelande is aboute a M. vii. C. myles.

The principallitye of Murre, is about vii. C. myles.

¶ Thus endeth the Rutter of the dis-
taunce from one Porte
or Countrey to
another. — 4

1582.

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The Booke of knowledge.

The Capt of Caffa is aboute sixe hundred
miles.
From the Head of Tane to Sanastopol
poly, foure £. miles.
From Sanastopoly, to Trapasonde,
by west ii. £. l. miles.
From Trapasonde to Synoppa, nexte
to the south iii. £. xxx. miles.
From Synoppa to Pero, nexte the
west, south west ii. £. xxx. miles.
From Pero to Messelember, nexte the
Norwest ii. £. xxx. miles.
From Messelember to Mancro, North,
Northeast, a £. ix. miles.
From Mancro Castro, to Danobia,
Northeast a £. xxx. miles.
From Danobia to the stractes of Caffa
nexte the East. ii. £. miles.

CThe compasse of the
Ilandes.

THE Isle of Syppie, is aboute fyue
hundred miles.
The

The Booke of knowledge.

hun. The Iles of Roobes, is boute an C. myles. xx.

asto. The Isle of Lange is aboute foures myles. score

onde, The Isle of Recrypont, is about three myles. hundred

nexte The Isle of Cecilya, is aboute seuen myles. hundred

the The Isle of Sardyne, is aboute seuen myles. hundred

the The Isle of Mayorke, is aboute two hundred myles.

orth, The Isle of great Brytayne, is aboute two thousand myles.

bia, The Isle of Irelande is aboute a M. miles.

les. vii. C. myles.

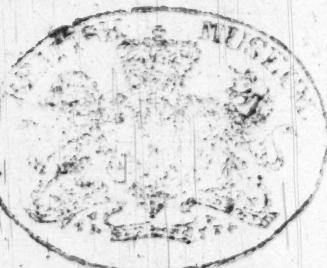
les. The principallite of Murre, is about vii. C. myles.

Thus endeth the Rutter of the dis-
taunce from one Porte
or Countrey to
another. — 48

1582.

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